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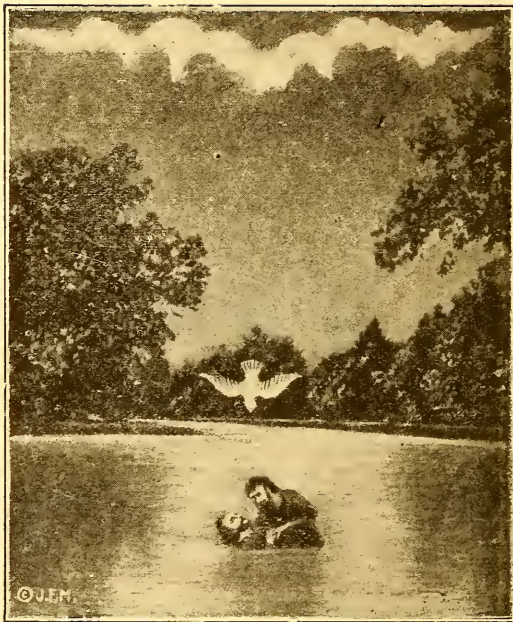


**A HISTORY**  
**OF**  
**LORAY BAPTIST**  
**CHURCH**

**By**  
**C. J. BLACK**

**1923**

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THE BAPTISM OF JESUS. MARK I. 9, 10.





REV. C. J. BLACK

## PREFACE

History is our natural trend of mind. We have always had the greatest admiration for it, and because of this we have written some historical tracts, we have gotten out the history of some of the Baptist churches of North Carolina. We wish that we might have done far more than we have. Nothing interests us more than Baptist history. It is wonderful when you get down and study it real carefully. When we get at it as it is, we must begin with the history of the individual church. The Baptist Historic Commission of this State is urging all of the churches of the State to have their histories written. Knowing this to be the desire of the Commission, we decided that we would put the story of Loray Baptist church in writing before all of the living witnesses were gone. This we have done the best we could. The work is not as well done as we wish that it might have been, but since the church records are in very bad shape, many of the records cannot be understood, and since she has passed through some very trying times, we had quite a difficult task in getting what data we have. Many of the things recorded in this little book were gotten from living witnesses such as W. H. Nolen, S. L. Smith, L. J. Waldrop, Mrs. S. A. Waldrop, and many others we do not remember just here. We have done all that we could to get the facts in every case. We have not tried to write a story, but we have tried to record the things the church has done. We trust that every member we have will appreciate what we have done, and that it may call forth the very best there is within us.

Brethren, remember your pastor stands ready to help you make the history of Loray Baptist church far greater than it has been.

Affectionately,

Your Pastor,

C. J. BLACK.

Gastonia, N. C., December 28, 1922.

## RULES OF ORDER

1. The pastor, or in his absence any member appointed, shall act as Moderator of all business meetings of the church.

II. It shall be the duty of the Moderator to keep order; and in case the Church is equally divided on any question, he shall give the casting vote.

III. The meeting shall be opened and closed with prayer.

IV. The order of business shall be:

1. Reading of minutes of previous meeting.
2. The reception of members by experience or letter.
3. Granting letters of dismission.
4. Reports of committees.
5. Unfinished business.
6. New or miscellaneous business.

V. A motion before the church must be disposed of before another motion can be entertained, unless the motion be to amend, postpone, adjourn, or call for the previous question.

VI. The Moderator may speak on any question by calling on any brother to preside in his place.

VII. Every member who speaks shall rise and first address the Moderator.

VIII. The church in conference shall entertain no proposition for discussion which has not been presented on motion of one member and seconded by another.

IX. On any point of order a member may appeal from the Moderator to the church, whose decision shall be final.

X. All questions, except that on reception of members, shall be decided by the vote of a majority.

## ARTICLES OF FAITH

I. We believe that the Holy Bible, written by men divinely inspired, and full of unmixed truth, is a perfect rule of faith and practice.

II. We believe in one God—Father, Son and Holy Ghost.

III. We believe that man, one holy, fell by voluntary transgression from that happy state, and is now utterly void of holiness.

IV. We believe that sinners are saved by grace alone.

V. We believe that men are justified by faith in the Lord Jesus Christ.

VI. We believe that salvation is free to all who will accept the Gospel.

VII. We believe that, except a man be renewed by the Holy Spirit, he is not qualified or prepared for the kingdom of Christ on earth, or to enjoy his glory hereafter.

VIII. We believe that repentance toward God and faith in the Lord Jesus Christ are the duties of every one who hears the Gospel.

IX. We believe that election is the eternal purpose of God, by which he graciously regenerates, sanctifies and saves sinners.

X. We believe that sanctification, begun in regeneration, and ever progressive, is the process by which we are made to partake of God's holiness.

XI. We believe in the preservation of the saints; that they are kept by the power of God through faith and salvation.

XII. We believe that God's law is the only, the eternal and unchangeable, rule of his church and moral government.

XIII. We believe that a church of Christ is a congregation of baptized believers, united in the faith and fellowship of the Gospel, observing the ordinances and obeying the laws of Christ; and that its officers are pastors and deacons.

XIV. We believe that Christian baptism is the immersion of a believer, in water, by a properly qualified administrator, into the name of the Father, Son, and Holy Ghost.

XV. We believe that only such as have been properly baptized and received into the fellowship of a regularly organized Baptist Church,

should partake of the Lord's Supper.

XVI. We believe that the Lord's day or Christian Sabbath should be devoutly observed and sacredly devoted to religious services.

XVII. We believe that civil government is of divine appointment, and that the governors of States and nations should be obeyed, when the laws they seek to enforce are not in conflict with the Gospel.

XVIII. We believe in the future resurrection of the dead.

XIX. We believe in the final judgment; and that, in that day, the righteous and wicked will be separated forever.

XX. We believe that the righteous will be made happy forever in heaven, and the wicked miserable forever in hell.

## CHURCH COVENANT

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized into the name of the Father, and of the Son, and of the Holy Ghost, we do now in the presence of God, angels, and this assembly most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this Church in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the Church, and the relief of the poor, and the spread of the Gospel through all nations.

We also engage to maintain family and secret devotions; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, back biting and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our effort to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy of speech; to be slow to take offence, but always ready for reconciliation, and mindful of the rules of our Saviour to secure it without delay.

We moreover engage that when we remove from this place, we will as soon as possible unite with some other church, where we can carry out the spirit of this covenant and the principles of God's word.



LORAY BAPTIST CHURCH



## THE FIRST PREACHING IN WEST GASTONIA

In beginning to write the history of the Loray Baptist Church it is necessary for me to notice why the Baptists thought it wise to build another church in Gastonia since there were two there already. It is so often the case that churches are built to satisfy the fancy of some deluded mind, either a preacher's or some one else, but it was not so in the case of Loray Baptist Church. West Gastonia had taken on new life. Several mills had been built and others were under way of construction, and every evidence showed that this end of the city was destined to become the most populous part of Gastonia. Business houses were going up and financial interests were being developed so much that something had to be done to care for this end of the city from the Baptist point of view. Baptists have always been missionary to the core, and when things demanded that they take hold of a situation they usually have a man to look after the job for them. The man who came to the rescue of the situation this time was Rev. J. A. Hoyle. Hoyle was one of the greatest missionaries we have ever had in our state. He was not an educated man, but could preach well, and his business ability was such that he could finance the building of a church without very much difficulty. He held his services in the Arlington school house. We do not know just how long he preached here, but it must have been a year or more since the State Mission Board helped in this work. They did not take hold of a work until they were sure that it would be a paying proposition. Brother Hoyle preached here until things were ripe for the organization. He must have held several meetings here, and he is likely to have baptized several before the church was organized. At any rate, he organized the forces sufficiently to take ground for the church. Hoyle was a very determined man. Sometimes he was rather ambitious, but for the most part he was a great man. He meant much to the Baptists in this section, and the church at Loray and East Gastonia are some of the monuments of his indefatigable labors.



# ORGANIZATION OF LORAY BAPTIST CHURCH

After Rev. J. A. Hoyle had preached at the Arlington Mill school house for some time, it became necessary for the Baptists living in the west end of the city to organize themselves into a church. Accordingly they met June 4, 1905, for this purpose. The introductory sermon was preached by Rev. W. H. Reddish, pastor of the First Baptist Church of Gastonia, and who sometime since has passed to his reward. His text was Matt. 28:19-20. He preached a very instructive and stirring sermon. After this sermon, a presbytery composed of Rev. J. A. Hoyle, W. H. Reddish, R. G. Kendrick, S. F. Conrad, W. J. Clifford, J. D. Moore, L. L. Jenkins, W. F. Marshall, J. S. Torrence and Jonas Jenkins, deacons from the First Baptist Church, with J. E. C. Ford, N. A. Jenkins, and W. E. Beaty from Sandy Plains, was organized as follows: W. H. Reddish, Chairman, S. F. Conrad, Clerk. The door of the church was opened and twenty-six with letters from regular Baptist Churches presented themselves. We are not sure that we have all of these names correct, but we have done the best we could to gather them. We cannot find them on any church book, so we have had to gather them from different sources. We have them as follows: Julia Harry, Harriet Settlemyer, Ida Pearson, Susan Scism, Lou Chaney, Carria E. Hoyle, Anna Grady, Nevada Nolen, M. F. Mauney, Martha Fisher, Rosa Fisher, Mrs. Sam Smith, Mrs. J. C. Smith, Mrs. M. L. McKensie, S. L. Smith, J. C. Smith, W. H. Nolen, J. A. Hoyle, James Scism, E. C. Fisher, Elam Settlemyer, M. C. Mauney, R. L. Chaney, J. S. Hawkins, L. A. Reynolds, Mrs. L. A. Reynolds.

After the reading of the above letters, the Articles of Faith and the Church Covenant were read and adopted. Brother J. D. Moore proposed to give the church a building lot on the corner of Webb Street and Franklin Avenue. The church accepted the lot and gave Brother Moore the privilege of naming the new church. He named it West Franklin Avenue Baptist Church. The church accepted his suggestion and adopted the name. If you wish to see why

the name was changed, please see later on in this history. The first name was a good one, and we expect it would have been better for it to have remained that since things change so much. The brethren thought it best to change it to the name of the Loray Mill since it had done so much for the church. It is perfectly all right for it to be what it is. The church has had no truer friend than the Loray Mill. This mill has stood by the church in all of its undertakings. We will not say more about the changing of the name, or what the Loray Mill has made the church able to do. This will be discussed in another chapter.

After the church was named, the moderator declared the new organization to be a regularly organized Baptist church, and as it was the custom, the presbytery extended the right hand of fellowship to the members of this new body. The charge was then delivered by Revs. J. A. Hoyle and R. G. Kendrick. The brethren then took up a collection for State Missions which amounted to five dollars and thirty cents. This was most splendid beginning for the new body. We are glad to say that it has ever remained missionary. All real Baptist Churches are missionary. A church cannot be Baptist without being missionary. The first Baptist church was organized out of twelve missionaries, and every church from that time until now that has been organized after the New Testament model has been missionary. Missions lie at the base of a New Testament church.

## DIFFERENT MEETING PLACES

The most difficult thing for a Baptist church to do is to locate a good meeting place. Many things enter into this matter which make it very difficult. Sometimes opposition is so severe that it cannot be determined what is best to do. Baptists have always had a hard time of it. Many a time they have been driven out because they had not been careful enough about having deeds recorded and surveys made as they should have been. We know of some places in North Carolina where such has been the case. In one instance (Hopewell), the house was taken and converted into a barn; in another (Piney Woods) it was converted into a church of another denomination. The old grave yard is still to be seen. The original house stood for years, but was finally torn down. Loray had many difficulties in locating a permanent meeting place. The first meeting place was a small school house at the Arlington Mill. Services were held here until the church was organized, but when the organization was completed, they did not hold services there much longer. We do not know why, but there must have been some opposition; possibly the school began and crowded them out. The second meeting place was a small school house, or a house for public meetings in the Loray section to the rear of the Presbyterian Church. This was used by other denominations. This made it very difficult for the Baptists. The Lord never intended that two families should live in the same house, and we are almost sure that he never intended that Baptists should worship in houses used by other people. This practice has never brought anything but evil results. We have observed this carefully at several places where the mill companies have tried to harmonize the denominations. It just will not work for Baptists. It did not work at Loray. When the Baptists wanted a meeting, the other folks wanted it, too. The Baptists were shut out, and because of this, they had to hunt another meeting place. This was very difficult for them to do at this time. They had no public hall available, so they had to preach in their homes. We do not know how many homes they held services in,

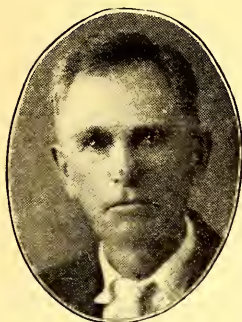
but we find two named. One was Brother L. A. Reynolds. Some important matters were transacted in the meeting held in the home of Brother Reynolds. One was the changing of the name of the church from West Franklin Avenue Baptist Church to that of Loray Baptist Church. The second meeting place was in the home of Brother W. H. Nolen. He lived near the church in the house now occupied by Mr. W. P. Cargill. A great meeting was held in Brother Nolen's home. Two of our most useful members, and we are glad to say, two of our best deacons were converted during this meeting and joined the church. We refer to L. J. Waldrop and W. D. Davis. These are men you can depend on.

The fourth meeting place was Bradley Hall. We find that on August 17, 1906, at a meeting held in the home of Brother L. A. Reynolds, the church accepted Mr. Mack Bradley's proposition to rent the house for six months and longer if necessary. They rented the Bradley Hall for six dollars per month and appointed the following committee to arrange the seats: D. A. Mauney, L. A. Reynolds, J. C. Smith, and L. J. Waldrop. This committee acted at once and arranged seats. A meeting of days was begun in this hall the second Sunday in September, 1906. The pastor, Rev. J. A. Hoyle, was assisted by Rev. C. F. Felmet. The meeting lasted two weeks. Good interest was manifested, but there were not many conversions. Three were received for baptism—James Kester, Maggie Arrowood and a Massagee. Several joined by letter.

The church used Bradley Hall for ten months. During this time, they were building a house on a near-by lot. The brethren did all they could to get the house ready for service, so at the end of ten months in the Bradley Hall, they were ready to go into the new house which was not completed but was in shape for them to hold services in. This was the greatest victory ever achieved by the church, and it gave much impetus to the work.

NOTE.—While the church had no regular meeting place, the pastor held services a few times in the White Church and Wesleyan Methodist also.

These three men are our oldest members, save one,  
E. C. Torrence.



W. H. NOLEN



S. L. SMITH



D. W. BLANTON

S. L. Smith and W. H. Nolen are two of the original building committee who made the first building possible. They are among our most earnest workers even if they are growing old in years.



# THE FINAL LOCATION OF THE CHURCH

The location decided upon originally was not the one where the building is now situated, but a lot on the corner of Webb Street and Franklin Avenue. This lot was donated by the late J. D. Moore, but he died before the deed was delivered and the relatives for some reason never gave it over. This put the church to much inconvenience, but the Loray Mills offered the lot where the building now stands and the church gladly accepted it. The Loray Mills Company has always been a great friend to Loray Baptist Church. It has made several important undertakings possible.

As soon as the lot was decided upon the church began to get ready to build. The first thing they did was to appoint a building committee. The committee was composed of Samuel L. Smith, Stephen Waldrop, W. H. Nolen, and Dave Mauney. These were all intensely interested in the work, and their being appointed meant the construction of the house. The plan was gotten up by Brother Hoyle and the construction of the house was placed in the hands of Caleb Crowder, who was a member of the church at that time. The job was not contracted, but he was hired to oversee the building of it.

The next question to arise was where the money was to be had from. The church was poor and labor was so cheap that it was a difficult proposition, indeed, but God always provides. The first gift they received was one thousand dollars, from the Loray Mill Company. This put them on their feet. Work was begun on the building at once. The foundation was laid, the walls were raised, and the roof was soon on. An enemy to the cause came by one day and said, "Those Baptists have begun more than they can finish." They have never done such in their history. The house was finished because the people had a mind to work. Rev. Hoyle had the money ready for every pay day as soon as they came.

## THE FIRST ADDITION

It was soon realized that the original house

was too small to accommodate the fast growing congregation and the Sunday School, so plans were laid for the enlargement of the house. The plan was to build rooms to the front of the building. This they did at a cost of about \$1,-800.00. The money was soon raised and the debt was paid. This addition helped the work very much, and is still quite a convenience. It was the rooms immediately in front of the auditorium, but did not include the toilets. They were added later. Rev. Stoudenmire was pastor when this was done. The second addition was built to the West end of the church along the Southern switch track. This was to make room for the Sunday School work. This second improvement added much to the church. It now had considerable room for the Sunday School work. We are glad to say that Loray Baptist Church has always taken great interest in this line of work, and because of this it has had to enlarge the house again and again.

The third addition was on the auditorium. At first the building had a level floor. But as the church increased, it became necessary for it to have an elevated floor, so this too was undertaken and was soon a reality.

The last two additions were built by Rev. G. P. Abernathy. The fourth addition was the construction of a large Sunday School room at the rear of the church. This was built to accommodate the Berean Class. The class became so large that there was no room large enough to hold it. The only thing that could be done was to construct a room large enough for it. The boys contributed largely toward it and the Loray Mill Company furnished the material. The room was erected in three weeks and the class was housed in it, but this soon became too small for the large number of boys who gather there every Sunday, so another room had to be built. Mr. F. L. Jenckes gave the boys \$1,500.00. Mr. Hall and Mr. Hayes gave much material. This enabled the boys to erect a room 40x50 at the rear of the church. This will hold four hundred and fifty men. The class now has more than five hundred men in it, and is growing from time to time.

The last addition was the gallery. The congregation became so large that more room had

to be made. The only thing we could do was to build a gallery. This we did and seated it with opera chairs. This makes it possible for us to accommodate a very large congregation. We hope that the next improvement we make will be to erect an up-to-date church with all conveniences to take care of the situation.



## THE PASTORS WHO HAVE SERVED LORAY

Loray has not had but six men to serve her as pastor. Five of these are living and the other one has gone to his final reward. The one we refer to here is Brother J. A. Hoyle, the man who worked so hard to found the church. He died some months ago. His widow and children are still living at Maiden, N. C. All of the others are still living. They are A. T. Stoudenmire, Union, S. C.; J. D. Moose, North Charlotte, N. C.; C. M. Robinson, Erhardt, S. C.; G. P. Abernathey, Morganton, N. C.; and the present pastor. All of these men did good work in many ways, and have left their impress upon the community in some way. We have not a word of criticism to make of any of the pastorates. True, these were all men, they were not angels, and because they were men, they made mistakes. We can see their mistakes very readily now, but at the time, they could not be seen so well. We are glad that these men are all doing good work now, and that they all have splendid churches to serve. Loray rejoices in their achievements. May they all live long and do all that they can for the Master.

### ELDER J. A. HOYLE

Elder J. A. Hoyle was the man who made Loray a reality. He did the first preaching at the Arlington school house some time before the church was organized. He must have preached there for sometime before the church idea was sprung as he was working under the State Board when it was organized. He was a great pioneer preacher. His faith was wonderful. He was called to be the first pastor and served from the organization in June 1905 until some time during 1908. He did not serve the year out because there was some dissatisfaction. He quietly gave away and Brother J. D. Moose was called to take his place. But what ever may have been the misunderstanding, all will have to say that he did a great work. Some men can build better than they can maintain. This seems to have been the case with Brother Hoyle. He was one of the



ELDER J. A. HOYLE

greatest church builders in North Carolina, but he could not hold the churches well after he had gotten them upon their feet. When he built Loray, he had built a church for every year of his ministry. This was remarkable.

The present pastor held him in the very highest esteem. When just a boy, he was baptized by Brother Hoyle. We shall never forget his wonderful labors in the community where he was raised. The following lines written by a friend when Brother Hoyle died give the information we need here. We give space to these lines because he is the only pastor of Loray who has passed to the great beyond.

Brother Hoyle was born in Burke County, N. C. on the 21st of March, 1850, and died October 3rd. 1918. He was nearly to the sixty-ninth mile post in life.

At the age of nineteen he was married to Miss Ellen Crowder and to this Union were born seven children. He was Married the second time to Miss Carrie Beaty, who with four children survive.

He was converted under the preaching of Brother A. C. Ervin in August, 1880, and baptized into the fellowship of Mt. Zion Church. He was licensed in March, 1881, and was ordained to the full work June 16th of the next year, by Brethren T. Dixon, A. L. Stough and G. M. Webb.

When a young man in the ministry he did much preaching at mission points and built up the cause in destitute places. He had been greatly blessed as the introducer of Baptist doctrines into communities, the organization of churches and the building of good houses. He has built more church houses and baptized more members than any minister that has labored in our bounds. He has served churches in Catawba, Lincoln, Cleveland, Burke, Gaston, and many other adjoining counties.

Brother Hoyle did great work in his early ministry as a pioneer preacher. He did much of his preaching under arbors, in school houses, and dwelling houses. For this mission work he received very little compensation. He prepared the way for many churches that are now strong organizations and are now doing much

for the cause of Christ. Though many of these church houses have given way to nicer and better equipped buildings, yet it should not be forgotten that it was through his untiring efforts and sacrifice that these churches had their origin. I am of the opinion that Brother Hoyle will never get the honor due him, and our churches will never fully realize what he has done for us, in preparing the way, especially in the South Fork Association.

Brother Hoyle was a man that was firm in what he believed to be right. He was a man that spoke out his convictions and stood for the same. He was a good citizen, a faithful preacher of the gospel, and an affectionate husband and father.

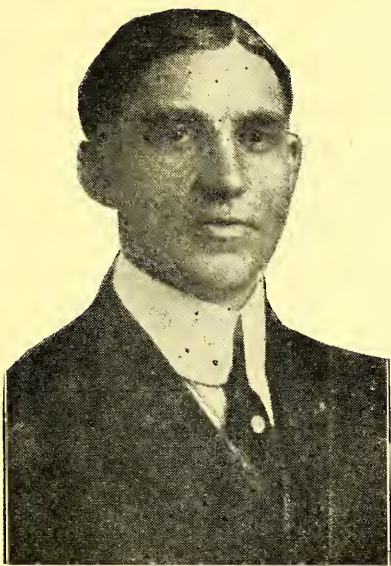
He leaves to mourn his loss a wife and ten children and a number of friends.

"Blessed are the dead which die in the Lord from henceforth: Yea, sayeth the Spirit, that they may rest from their labors: and works do follow them." Rev. 14:13

### **J. D. MOOSE**

**November 1, 1908-January, 1910.**

Brother J. D. Moose served Loray as pastor two terms. We cannot say very much about the second term, as the minutes are so very poor. If we had to depend on the minutes of the church as they appear in the church records we could not tell whether there had been any church for a part of the time or not. Some of the conferences are not mentioned at all. At least four years of the records have been destroyed. We wish so much that this had not been done. Our minutes are our history. Poor church clerks have given us no little trouble and Loray seems to have had her share of them. We are not criticising, but when one undertakes a task like we have in writing this little book, it is so disappointing to try to do a thing and you cannot because you cannot get the material you must have to give the facts as they took place. The following things seem to have taken place during Brother Moose's pastorate: The Duplex Envelope System was introduced and made to work. Several new deacons were ordained, namely, W. P. Glover, E. C. Roberts, and J. A. Alexander.



J. D. MOOSE



Rev. J. L. Vipperman preached the ordination sermon and Rev. J. J. Beach gave the charge when these brethren were ordained.

When this pastorate began the church had sixty members, and when it closed it had three hundred and thirty three members. Moose baptized one hundred and forty-four members while he was pastor the first time. He held two meetings himself. These were among the best meetings the church has had. When he took charge the church owed \$1500.00, when he closed it owed \$450.00. This was paid during the pastorate of Rev. C. M. Robinson.

Brother Moose is still remembered here, and is loved as one of the pastors of this church. He is now pastor at North Charlotte where he has done the best work of his life. May he still keep moving forward with the great work of the Master.

### **REV. C. M. ROBINSON.**

The third pastor of Loray church was Rev. C. M. Robinson. He succeeded Rev. J. D. Moose. He began his pastorate the first of April, 1910, and served until April, 1912. During this pastorate many things were accomplished which meant much to the cause at Loray. The first thing that was worth while was the payment of all of the indebtedness of the church. The church had to keep building and equipping all the time so far as to care for the growing work, and to do this it had to go in debt again and again. Brother Robinson raised all of the indebtedness that was against the church while he was there.

He had a hot air system for heating the church put in. This cost considerable, but the church paid for it without very much trouble. The furnace is still in use, but will soon have to be discarded and something larger put in so as to accommodate the folks. The furnace is entirely too small, though it has served the purpose well.

The third thing that was done during this pastorate was the painting of the church. We do not know whether it had been painted before or not, but it was painted during the pastorate of Rev. C. M. Robinson.



C. M. ROBINSON

The fourth thing they did was to carpet the floor and put in a nice pulpit set. This was worth while. Too many of our preachers do not think anything about carpeting the floors, or anything of this kind.

Brother Robinson is now pastor of Erhardt Baptist church in South Carolina. We are glad that he is still doing a noble work for the Master.

### **A. T. SToudenMIRE.**

Rev. A. T. Stoudenmire was the fourth pastor of Loray Baptist church. He began his pastorate March 15, 1914, and remained for fifteen and one half months. The church did remarkably well during his pastorate. Many things were done for the cause that are still being felt. Stoudenmire worked out a splendid financial system that many of the deacons speak of yet. Some of them are anxious to re-establish it. He had the mill sections so organized that they gave systematically. A captain was appointed over these different sections and they were worked in such a way that there was some little rivalry, just enough to keep the work interesting. The new plan enabled the church to carry on its finances without any trouble. Report blanks were kept for the group captains, and reports were made monthly. The Sunday School took on new life during Stoudenmire's pastorate. New rooms had to be built. The addition cost about eighteen hundred dollars. The debt was paid during his stay.

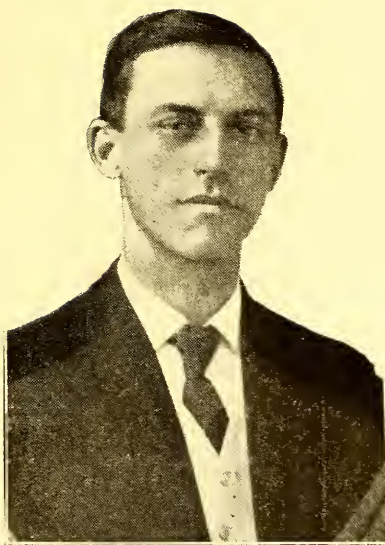
The Y. W. C. A. was organized while Stoudenmire was here. This is one of the best organizations we have. It is very much alive yet, but does not have as many members as it ought to have. We are glad to say that nearly all of them are on the tithing list.

Rev. A. T. Stoudenmire is still living. He is pastor at Union, S. C. He has been there for some years. We hope how long he may live to bless the Lord's work.

### **G. P. ABERNATHEY.**

Brother G. P. Abernathey began his pastorate with Loray the first of September, 1915. He was called July 18, 1915, but did not begin his





A. T. STODENMIRE

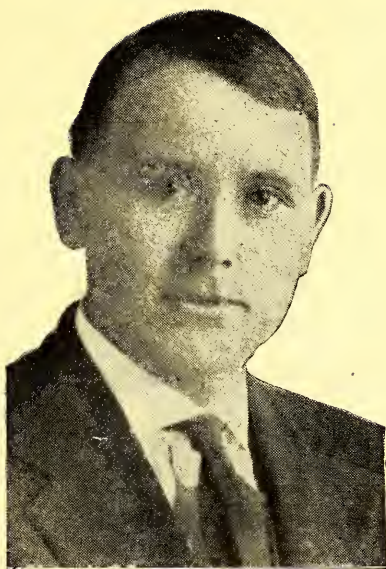
pastorate until the first of the following September. He served until September 1920 when he resigned to accept the pastorate of East Morganton Baptist church where he is still serving very acceptably.

Several notable and essential things were done during his pastorate. The church was enlarged for Sunday school work. Several rooms were built, the floor was elevated, the financial system was reorganized, and one of the best things of all was done. It was that of building a nice six room parsonage. This cost about five thousand dollars. The building stands immediatly in front of the church at 1108 West Franklin Avenue. Every church whether in the country or in the city ought to have a good parsonage. It is impossible to have the pastors that churches need without having a good parsonage. Preachers cannot own their own homes and make it as they should. They have to make too many sacrifices to do what the Lord calls them to do, so the best thing to do is to have a good parsonage for all of the churches. Loray has a magnificent one.

The membership was greatly increased during this pastorate. The membership was nearly doubled during this pastorate. Rev. J. W. Hickerson held a great meeting during this pastorate and more than one hundred were added to the church, or about a hundred at least. This meeting did not do the good that it ought to have done because it came just as the tear-up from The World War came. This like to have put all of our churches out of commission, but many of the members who joined during this meeting are still standing by the work as faithfully as any one can.

The membership became somewhat scattered during the last two years of Brother Abernethy's pastorate because of internal troubles, but it has since become united and is working as harmoniously as any church can.

Brother Abernethy closed his pastorate here during the summer of 1920. He left behind him here at Loray many loyal friends who still love him and honor him as a faithful pastor.

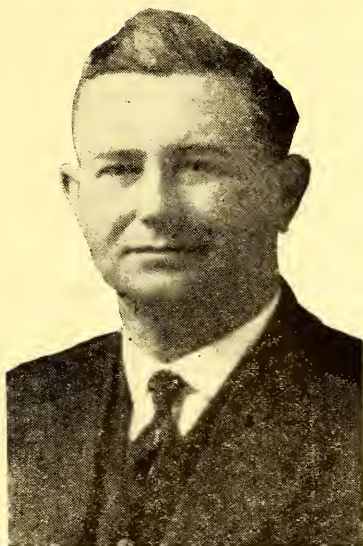


G. P. ABERNATHEY

### C. J. BLACK.

The present pastor took charge of Loray the first Sunday in November, 1920. He was called the fifth day of September, 1920, but could not take charge of the work until the following November because of the pastorate he was leaving at Norwood, N. C. It was quite difficult for him to get away from that church, and it was with the greatest regret that he had to leave them, but he felt the call of God to come to Loray, and because of this he came. He left many of the very best friends behind him at Norwood, but has found many to take their places at Gastonia. When he took charge of the work at Loray, things were in a very deplorable condition. The church was disorganized, the membership scattered, the Sunday school very small, the B. Y. P. Y. a mere organization, and the missionary society very small and lifeless. The first thing he undertook was to build up his congregation. This was not a very hard task as the people seemed anxious to hear the old time gospel. It was not many Sundays before the Sunday school rooms had to be opened to accommodate the crowds that came to our Sunday morning services.

The next thing he undertook to do was to build the membership up. It had gotten in a very bad condition. Many had taken letters, many had been excluded, and some had just fallen out, others had moved into the community and had not brought their letters with them. It was not long before all of this was overcome and the membership was normal once more. Many brought their letters, many were restored, and numbers were baptized upon a profession of faith. Two hundred and nineteen were added the first year of his pastorate. This was done without a revival. We had a revival all of the time on Sundays. We do not know how many members we had when we took charge here. The membership was in such an awful condition. There was no roll that could be depended on. We found more than a hundred names of the very best members not on the roll, and yet they were among the best contributors we had. Many had moved away, others had died, and some had never belonged to the church at all. We are still trying to get



C. J. BLACK  
Pastor

a correct roll, but it is a very difficult matter to do. It is much better than it was a year ago, but is far from correct yet. We hope to have twelve hundred by the end of another year. If things move on as they have for the past year, it is going to be an easy matter to get them.

Here are some of the things that have been done since the present pastor took charge:

1. The congregation has been greatly enlarged, so much so that the auditorium will scarcely hold it although a nice gallery has been put in.

2. The Sunday school has become the largest in the city. It now numbers two thousand, and more, and before this goes into print, it may be more than twenty-five hundred. This is the largest we have heard of in the state.

3. The missionary society has grown from a very small organization to six circles. Some of these are very active.

4. The house has been enlarged considerably. Two large Sunday school rooms have been built, the primary department has been very much improved by being cut up into small rooms, and kindergarten chairs have been put in for the little ones.

5. The B. Y. P. U. work has been greatly enlarged and strengthened. We now have four good working organizations of this kind. We have two senior B. Y. P. U.'s and an intermediate and junior. All of these are doing fine work now.

6. A new gallery has been put in which will seat about one hundred and thirty people without taking a single foot of auditorium space.

7. The parsonage has been greatly enlarged and improved. Cement walks have been laid, the back yard fenced in, and two new rooms have been added to the house.

8. The board of deacons has been more thoroughly organized and put into better working order.

9. An assistant has been added to the working force of the pastor. The first was Mrs. E. S. Ivery who did but partial work, but very effective service. She had to give up because of the serious illness of her husband who died July 19, 1922. The pastor's daughter, Ruth,



was then elected by the church to take the work for all of the time. She worked for a few months and rendered great service to the pastor by doing his office work and all the outside work she could get to. She could not continue because of engagements at Sylva Collegiate Institute, and Miss Nell Barbee was elected to take her place.

10. A sexton has been put on for all the time so that the church can be cared for as it should be.

11. The indebtedness of the church though large has been cancelled. Many more insignificant things have been done that we will not mention here. All of these has been for the real advancement of the cause of the Master at Loray.

12. A Ford roadster has been purchased for the pastor and his assistant to visit the mills in. This has helped most wonderfully in the work.

13. A nice new pipeless furnace has been put in to heat the auditorium. This has done much for the heating business of the church. We did not have sufficient heat for all of the building. The sexton now can make the auditorium too hot to be comfortable. We are proud that this work has been done.

14. A large basement has been dug under the south end of the church building for the Junior department of the Sunday school. This is going to give us a room eighty feet long and about forty feet wide on an average. It is not the same width all the way. This is going to help considerably with the children's work. We hope to have an assistant pastor before very long who can preach to the children in this room while the pastor is preaching to the congregation in the main auditorium.

15. The parsonage has been re-painted, the garage enlarged, and a nice coat of white paint put on the church building.

16. We have added a fine orchestra to the music department with other improvements. All of this makes the work much more attractive.

Many acts of kindness and appreciation have been shown the pastor. The first great act was the presentation of a nice Knight Templar

watch charm by the Berean class. The second thing was a check for eighty dollars with an application of the Shrine attached to it. No one knows just how much these things were appreciated. He has been pounded many times, while he felt very unworthy, yet he has appreciated all of these acts of kindness more than tongue can tell. He hopes to be able to do all that the cause demands of him here for many days to come.



## PREACHERS WHO HAVE GONE OUT FROM LORAY

Loray Baptist church has not sent out very many preachers. The only one we have been able to locate who has gone out from Loray as a full fledged preacher is Rev. J. J. Waldrop. He was licensed and ordained by this church. He was ordained October 3, 1911, at Loray Baptist church. J. J. Beach preached the ordination sermon, L. M. Hobbs delivered the charge, and G. P. Abernathy presented the Bible. Rev. C. M. Robinson was pastor. Brother Waldrop has made good in the ministry, having served several important churches in the Gaston County Baptist Association. Especially is this true with Lowell Baptist church. He served here about eighteen months and put the church on its feet. He is now pastor of West Albemarle Baptist church at Albemarle, N. C. This is a noble church and we are sure that he will make good there.

Brother R. G. Short, who is now pastor of West Concord Baptist church was licensed by this church. He was licensed the same day Bro. Waldrop was. He was a member here for some time and was superintendent of the Sunday school. He was ordained at Cherryville, N. C.

Recently we licensed Brother I. R. Ingle. He is a noble young man; we hope he will do much for the Master. He is consecrated and earnest. It takes this as well as many other things to make a succesful preacher.

We have many more young men who have expressed themselves as being called of God to preach, but as yet they have not surrendered. We hope that many of them may have grace enough to step out and do what the Lord would have them do. The older preachers are fast giving way; new ones must take their places, or they are going to leave some terrible gaps for the devil to step in and occupy. Let us pray that many of these who say they are called to preach may step out and do what the Lord would have them do.

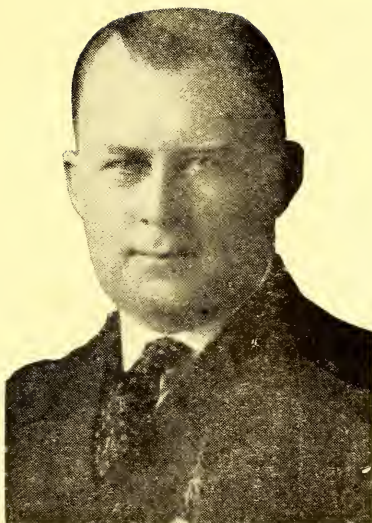
We have the following young ladies who have volunteered to go as missionaries:

Miss Lela Cobb, who is a senior at Meredith College. She goes to China.

Miss Alma Kee, who is a student at South Mountain Industrial Institute.

Miss Myrtle Allred, who is a student at Boiling Springs High School. She is being educated for a pastor's assistant. All of these girls are as fine young women as you generally see. We are very proud indeed of them.

May we not pray that the Master of the vineyard will send more laborers into his vineyard from Loray Baptist church ?



W. LEE SMITH  
Chairman Board Deacons  
Superintendent Sunday School

## THE ORGANIZATION OF THE SUNDAY SCHOOL

The first Sunday school that Loray had was organized in the old building where the Baptists and the Methodists held services for some time. This was on Ransom Street, just below the Presbyterian church. We do not know whether it is still standing or not. If it is, it is being used for a dwelling. This church has always been very enthusiastic along this line. The school was very large for the advantages it had in the very beginning. It had more than a hundred present the most of the time, though they did not have any thing like the people we now have, and then, they did not have any church house they could call their own. We have noticed in one place that the records show they had one hundred and forty present on a rainy Sunday. This was more than we had the first Sunday we held services with this church. The Sunday school has been the one organization that has kept Loray going. If it had not been for the Sunday school, long ago Loray would have had considerable trouble to exist, but the work has gone forward all the time because the church has maintained a good strong Sunday school. It now has the largest Sunday school in Gaston county, if not in the state. Secretary Middleton tells us that we have the largest in the state. We have more than two thousand enrolled, and by the time this goes into print, there may be three thousand. This is a great school for a church in a suburban section. We have two classes that number more than eight hundred. The Berean class has five hundred and ninety-four, the Fidelis class has two hundred and twenty-two. Both of these classes are doing well. We have many other classes that are doing excellent work. Among them are the T. E. L. and the Kings Messengers. We might say all of them are doing good work now.

We now have a fine Home Department and Cradle Roll. We have not worked this as it should have been, but we are hoping to make this department much better the coming year. We are sure that we can have five hundred en-

rolled in this department of the work.

The Sunday school at Loray has grown gradually since its organization in its early life. The growth has been so steady that the house has had to be enlarged many times to take care of it. The first enlargement was made during the pastorate of Rev. A. T. Stoudenmire. This was the addition built to the front of the house. This addition gave them four new Sunday school rooms, but this was not sufficient and still others had to be built. The next section was built to the west side of the house. This addition gave them several new rooms and added much to the convenience of the Sunday school. This addition was built during the pastorate of Rev. G. P. Abernathy. This improvement added much to the work, but still was not enough to care for the ever growing work of the Sunday school at this place. This last addition had to be arranged in rooms and all of the space so divided that it could not be used for classes. Kindergarden chairs were placed in several of the rooms and better conveniences that were able to make. We hope now to be able to put chairs in all of the rooms in the primary department so that we can care for the little ones as well as any church in our city. We do not lack very much now of having this arrangement, and if Brother F. N. Wood continues to care for this department, it will soon need another house. It has grown from about two hundred to nearly one thousand since he took charge of it less than one year ago. Our aim is to make this the best primary department in the south.

We have a most excellent superintendent now, and when we get a few more teachers trained for the work, we are going to have one of the best Sunday schools in the south. We have some of the most consecrated workers we have ever seen working in this Sunday school. They never tire at all. Now, as we grow, we are anxious to add more teachers of the same caliber as those we now have.

The following have served as superintendents of the Sunday school at Loray : J. J. Smith L. J. Waldrop, C. L. Chandler, W. E. Hull, A. H. Mitchem, R. G. Short, Archie Smith, R. C.

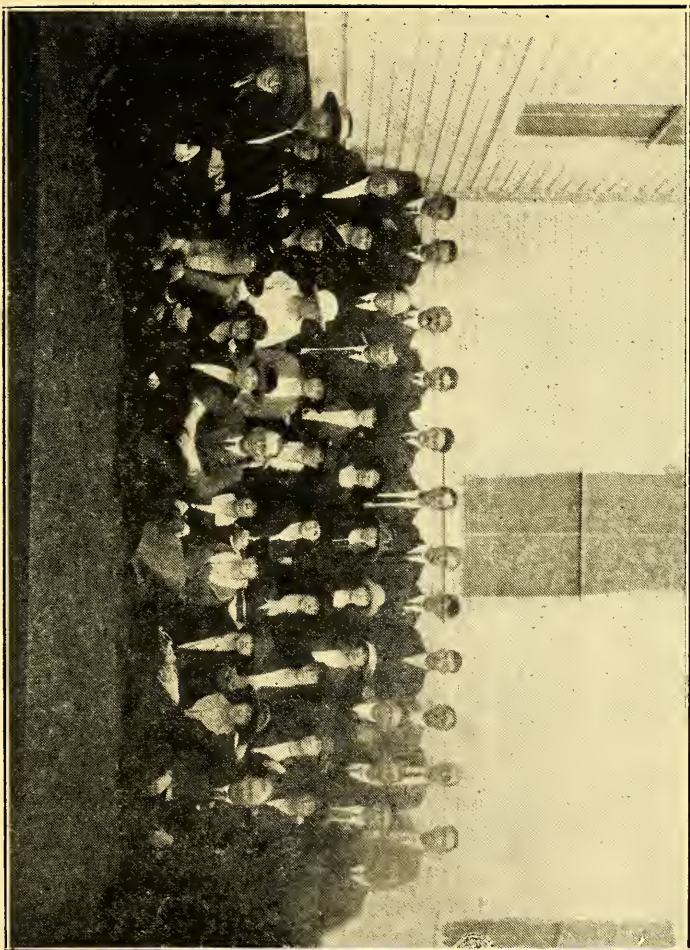
Fisher, J. R. Broom, G. W. Corn, R. F. Littlejohn, and the present superintendent, W. Lee Smith. There may have been others who served but we have not been able to learn who they were. These are all that we have been able to secure the names of.

Now we have this last word to say about this work. We have been pastor for many years. We have had many Sunday schools to look after. We have had many superintendents to contend with, but this we are compelled to say, we never have had a more enthusiastic bunch to contend with in all of our ministry. Every one of the Sunday school workers seems to have all the enthusiasm any one needs to make the work a glorious success. With our church growing as it is, with the people taking the interest in the Sunday school as they do, and with the people we have to draw from, there is not any telling what the results are going to be. We hope to have one of the best days the first Sunday in October we have had since Loray became a church. We are going to have a grand rally day then and make our new roll for the year 1923. Let us all work and pray that we may be the equal of the task before us. We have one of the greatest opportunities at all along this line. Our only trouble is equipment. We do not have what we need to care for a school like we have. We need more house, and a better arrangement to care for the little ones.

We have large rooms now, but if we had what we really need, it would take thirty nice rooms, twenty by twenty to care for the little ones as the school increases. We hope to see a nice modern church building erected here for this kind of work before we leave this field. Oh, how we do need it.

Let us work for our Sunday school, let us pray for it, and then let us be so proud of it that we will always attend it to the best of our ability. All of this will make it a continual blessing to the kingdom of God in our section of this city.





OFFICERS OF SUNDAY SCHOOL



## THE BEREAN CLASS

This class was organized under the ministry of Rev. A. T. Stoudenmire about the year of 1914, but did not have many members until 1921. It was first the Baraca class, and was changed from Baraca to Berean.

When the present pastor, C. J. Black, took hold of the class in 1920, he found about eighteen in it. He did not intend to teach the class, but since the pastors had always had this class, he could not afford to fall down on the job, so he took hold of it with all the strength he had. It was not long before the class had grown to enormous proportions. The old room had to be abandoned. The class then went in the main auditorium for a few Sundays, but this was not satisfactory. The pastor then went to Mr. Hayes, the General Agent of the Loray Mills, for some kind of relief. He let the class have the Bradley Hall for the time being. It was not long until it too was entirely too small. The next step was to build a room for the class. The Loray Mill Company offered the building material, and the class paid for the work. Three weeks from the time we began work on the new room we had a meeting in it. This room was built to the rear of the church building. It was thirty by forty feet. This did much for the class. The boys were very proud of it, and worked like beavers to fill it, and they did to the overflow. In April, 1922, it became very evident that a new room would have to be built as the one recently built became too small. The class met in the West School Auditorium for several Sundays, but this was not satisfactory. It became very evident that something must be done, so they began to cast about to see what they could do to make it possible for the class to meet without interruption. The plan decided upon was to build another room to the South end of the church building, but this would cost several hundred dollars, and what must be done to secure it? The pastor, with the assistance of Mr. W. P. Cargill and Mr. M. H. McLendon, secured a check for \$1500.00 from F. L. Jenckes, the Treasurer of the Loray Mill Company. This made the new room a reality. E. L. Quinn, a

member of the class, took the work in hand and in three weeks this room was finished, as Joe Alexander had finished the former one. The class is now holding its meetings in the new room, and has comfort and convenience sufficient to attract any one desiring to attend a strictly first class Sunday school. The room is well equipped. It has two nice electric fans with fifty-six inch blades, a nice piano paid for, and with money still in the treasury, and anything else the boys desire for their convenience or pleasure. A social is held by the class once a month. The boys get together and crack jokes for awhile, then they serve some kind of refreshments. This is not a misspent hour at all. It has done much good.

Now here are some of the things this class has done: It took care of one orphan for several months prior to 1920. During 1920 it fed many widows and orphans. It is now caring for two orphans at Thomasville, and has a missionary girl at South Mountain Baptist Institute. It is caring for her by paying all of her expenses. It has a weekly bulletin, and has spent several hundred dollars advertising. The class now numbers five hundred and ninety-four. The aim of the class for this year was five hundred, but we are going far beyond that number. We are going beyond the six hundred mark if things keep moving as they have been. The following are the officers of the class:

#### **OFFICIARY OF CLASS.**

**PRESIDENT:** C. P. Gardner.

**TEACHER:** C. J. Black.

**1st VICE-PRESIDENT:** W. P. Cargill.  
**Com.:** Johnie Lowe, J. T. Phillips, Flay Wofford, Joe Alexander, Lee Corn.

**2nd VICE-PRESIDENT:** M. H. McLendon.  
**Com.:** E. L. Quinn, R. F. Adams, James Queen, W. B. Vickers, W. M. Ledford, J. V. Green.

**3rd VICE-PRESIDENT:** W. D. Davis. **Com.:** Forney Lowe, George Moore, E. E. Bolick.

**SECRETARY:** C. T. Settlemyer.

**ASSISTANT:** Russell Jenkins.

**TREASURER:** W. Gray McArver.

ASSISTANT: Will E. Black.

REPORTER: W. L. Hawkins.

PIANIST: W. D. Davis.

ORCHESTRA: J. S. Hall, W. W. Francis,  
Lee Corn, John Lynch, W. D. Davis, Y. D.  
Smith and Hugh "Chick" Smith.

We cannot tell what this class may do in the future. It has done wonders in the past, and if it is kept in tact for the coming year, there is not anything reasonable that will be too great for it to undertake. It is composed of as fine a body of men as any one ever saw. May it go on doing good for years to come.

## THE WOMAN'S MISSIONARY SOCIETY

The Women's Missionary Society at Loray is almost as old as the organization of the church. It was organized in 1908, if we have been correctly informed. We have not been able to get the data we ought to have had to write this article, but we have searched all we can to get at the facts in the case. When the society was organized, it was composed of both single and married ladies. We are not quite sure who was the first president. It may have been Mrs. J. D. Moose, or it may have been Miss Etta Wal-drop; Mrs. W. V. West was the first secretary. The young ladies took hold and did all they could until the Young Women's Auxiliary was organized while Rev. A. T. Stoudenmire was pastor.

The society did not give very much at first, but was heroic in its efforts. The members did not make very much money at that time but they were willing to give as liberally as they could of what they made. They have given the following amounts: 1908, \$2.75; 1909, \$6.00; 1910, \$21.12; 1911, \$17.75; 1912, \$10.65; 1913, \$5.40; 1914, \$26.52; 1915, \$25.95; 1916, \$44.31; 1917, \$82.66; 1918, \$121.34; 1919, \$81.40; 1920, \$318.33; 1921, \$422.80, and 1922, \$721.89. The total amount given by the society since its organization is \$1,908.87. These figures show that they steadily increased in contributions from year to year. If all of the church would have given as these women did during these years, we would have given many times more than we have.

When the Young Women's Auxiliary was organized it took many of the best workers of the society, leaving only married ladies for the task. This made it rather hard for them because at this time scarcely any of the ladies were interested in this kind of work. It was new to them and they were slow to take hold of it, but the faithful ones stood by the work and would not give up under any consideration. They worked, they prayed, and longed to have a flourishing society. Often they would become discouraged, but they would not give up. Some one

of them would have enough zeal to fire the others, so they would start anew for the victory. They wanted to get others enlisted. They knew that this would bring the society up to what they desired it to be. They would pray that God might give them the victory. They believed what he had promised that where two or three had gathered together, there would he be to own and to bless. It was awfully dark when they would not have but two, or possibly three, present, but they did not waver. Finally the day of hope began to dawn. The sun of victory began to rise. Many of the ladies who had not been attending, became interested and joined the society; their meetings began to have more life in them, and the society began to see that it could do many things it had not undertaken before. The little handful that had been so faithful, and that had gone through so many severe struggles soon became a stalwart band of determined women. The society became so strong that it was very evident that it must be divided into circles to reach all of the sections of the territory covered by the church. So in 1921, several circles were organized. This gave the work much impetus, so much that other circles were soon organized. It now has six circles and each of them is in charge of a consecrated sister who loves the work and is doing all that she can to make the society a glorious success. These circles meet one Thursday afternoon in each month. They usually meet at the same hour. This enables the church to have the advantage of a service in every section worked by the society. All of the circles meet at the church one Sunday afternoon in each month. This meeting is usually very interesting. The sisters seem to enjoy meeting together very much. All of the members of the different circles do not attend this meeting, but the officers all try to be present, and they usually are. During the summer of 1922 all of the circles met at Brother J. C. Ham's residence just beyond Linwood street and had one of the most interesting meetings the society has ever had. Watermelons and other refreshments were served. The meeting was a most enjoyable one. It did the work a great deal of good.



The society is doing many very helpful things at present. For the past years it has stood for everything that is worth while along the line of helping the unfortunate of this world. They have tried to feed the hungry, clothe the naked, and encourage the disconsolate. They have been active in trying to lead the lost to Christ. They are interested in the education of young women. They are now assisting two missionary girls. These are Miss Lela Cobb, who is a senior at Meredith College, and Miss Myrtle Allred, who is a student at Boiling Springs High School. These girls are doing noble work and are the pride of the society.

The society sends the Orphanage a nice box every Thanksgiving. They sent the nicest one in 1922 they have been able to get at all. They try to send something that will be useful in the home life of the children at the Orphanage. They sent some nice quilts in the last box. It is wonderful to see how easily the ladies get this work done. They usually get a quilt out within a few hours.

The missionary society has always been the pastor's readiest helper. It has never turned down a single demand that any pastor has made if the sisters thought that it was a just one. If the floor is to be carpeted, it stands ready to take the lead in the work; if seats are to be bought, it is ready at a moment's warning to do all that it can; if the poor are to be visited, it stands ready to go at once and do all that can be done to assist in any possible way. If the naked are to be clothed, it is always ready to do all that it can to put clothing upon the naked backs of the needy. Several times we have had to send some of the sisters to see after poor families that needed help. They always went cheerfully and did more than they were asked to do. The truth of it is, the missionary society is the pastor's reliance. He has to call upon the missionary society when troubles come that he cannot handle by himself. They can always be depended on. If all of our pastors could realize just what a missionary society really means, we would have more of them than we do. We feel so sorry

for a pastor who does not know enough about this kind of work to aid it enough to get assistance out of it when he needs what ladies can do for a church. If every pastor could have the support of such a band of women as the Loray Baptist Missionary Society is, many of them would succeed who otherwise fail. There was never a more loyal band of women on earth. May they grow from year to year in their acts of charity and benevolence.

The society now has the following officers:

President, Mrs. D. A. Grigg.

Secretary, Mrs. M. H. McLendon.

Treasurer, Mrs. C. J. Black.

The circles are all named and each one of them is under the care of a most competent and consecrated leader. The following are the circles at present and their leaders:

No. 1—Fannie Heck Circle, Mrs. Iris Mundy President.

No. 2—Sallie Grigg Circle, Mrs. F. N. Wood President.

No. 3—Jane Bostic Circle, Mrs. Jacob L. Alexander President.

No. 4—Annie Laura Circle, Mrs. H. G. Settlemeyer President.

No. 5—Arlington Circle, Mrs. Hunter Harrison President.

No. 6—Fannie Moore Circle, Mrs. C. L. Mauney President.

All of these circles are in good working order. Some of them are very large. One is trying to have fifty ladies present at one of their meetings. This is circle No. 3; Mrs. Alexander is very optimistic over the results she has thus far obtained. All of the circles are doing well considering the opportunity they have. Here is a list of the things the society has done for the past year:

To the Seventy-five Million Campaign --\$567.34

To Home Expense -----\$154.55

Religious visits made, 863; literature of different kinds distributed, 170; flowers given to the sick, 70 bunches; 57 quarts of milk were given to the sick and poor; 321 garments were given to the naked, 30 unconverted people were talked with; 3 Bibles were given to those who did not have one; 8 cottage prayer meetings



were held, and a nice tray was given the pastor's wife. This was a most beautiful gift, and one that was most highly appreciated. It is quite an asset to the parsonage dining room.

We hope that through the coming years while we are waiting for the blessed Lord's return, this missionary society may realize its place more and more, and that it may do a much greater work than it has done in the past. May it mean as much, and more if possible, to all the succeeding pastors as it has for those who have gone before. We hope to see more than two hundred sisters united in this work before the year of 1923 is gone. We trust that this article in this little book may inspire every lady who reads it to take a place in this noble organization and do her best for Him who did so much for us. Women of God, go forward.

## B. Y. P. U.

(By Miss Blanche Grigg)

A B. Y. P. U. was organized during the pastorate of Rev. J. D. Moose. This union, however, lasted only a short while. After Rev. G. P. Abernathy became pastor of the church there was felt again a need for an organization for young church members. On the second Sunday in November, 1916, about twenty young people together with the deacons, the pastor and Rev. W. C. Barrett met and organized a B. Y. P. U. This was the beginning of our present B. Y. P. U. There are still a few members in the union today who were present at this meeting.

During this time the B. Y. P. U. has steadily grown, although it has passed through many trying times. The young people have found it a great help to them in church work. As a result almost all of the B. Y. P. U. members are Bible readers, systematic givers and faithful supporters of the church.

Every year since its organization, delegates have been sent to the State B. Y. P. U. convention and the whole union is greatly benefited by the reports given from the delegates.

The union has enjoyed many social occasions which have made the members better acquainted with each other. The union joined the City B. Y. P. U. in 1920 and several meetings of the City Union have been held at our church.

The year of 1921 was a propitious one for our B. Y. P. U. work. It was during this year that the union attained for the first time the A-1 standard. In May of this year it was thought best to divide the union. Accordingly, Section B was organized. This union made a fine beginning. It was composed of some of the former members of the B. Y. P. U., and of those who had never belonged to a union before. This Section joined the City Union soon after its organization.

In the fall of 1921, Rev. C. J. Black offered a silver loving cup to the union which made the highest percentage in Bible reading, attendance, new members, and the most improvement in rendering programs. This cup was won by Section A.

During this year the Junior B. Y. P. U. was organized. Great work is being done by this union in the training of the children. A large number attend the meetings and render good programs.

The Intermediate B. Y. P. U. which has been organized recently, is doing great work. Some of the best programs given by any of the unions are being given by the Intermediate boys and girls. They know how to do things and are interested in the work. The outlook for our future B. Y. P. U. is very promising indeed.



BOARD OF DEACONS

## CLERKS OF LORAY CHURCH

The following have been clerks of Loray Baptist church:

W. H. Nolen,  
Clarence D. Barnes,  
J. V. Kendrick,  
J. W. Aycock,  
C. L. Chandler,  
A. H. Mitchem,  
W. A. Smith,  
R. F. Littlejohn,  
W. B. Ferguson,  
J. Mack Jenkins,  
L. J. Waldrop.

## TREASURERS OF LORAY CHURCH

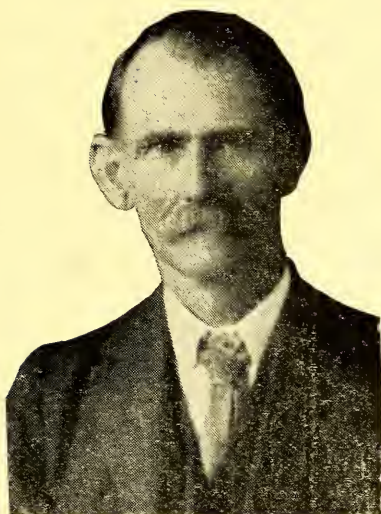
The following have been treasurers of Loray Baptist church:

G. W. Nance,  
G. W. Corn,  
W. V. West,  
C. L. Padgett,  
Jacob L. Alexander,  
D. A. Grigg.



L. J. WALDROP  
Clerk





D. A. GRIGG  
Treasurer



## THE BOARD OF DEACONS

The Board of Deacons consists of the following brethren: W. Lee Smith, Chairman; L. J. Waldrop, Secretary; J. C. Smith, S. L. Smith, D. V. Vaughn, L. L. Marshall, J. A. Gordon, W. D. Davis, D. W. Blanton, D. A. Grigg, E. C. Torrence, R. F. Littlejohn, J. C. Morton, C. L. Conrad, D. H. Cobb, Jacob L. Alexander, Joe L. Alexander.

The above men are as good a board of deacons as we have ever had in a church anywhere. We have been serving churches more than a quarter of a century, but we have never had a more agreeable bunch to work with since we have been pastor of Baptist churches. They always try to make peace rather than to disturb it. They always try to co-operate with their pastor in every good work. Some of them are getting old and cannot attend as they would like to, but they are just as much interested as they were years ago. They attend all they can, and if they do not get to a meeting, they are willing to try to carry out what others plan. They stand together as well as any set of men can. If Loray Baptist church does not succeed, it will not be the fault of the board of deacons. They are on the job; all they need is the hearty co-operation of the church. Deacons cannot do what they should unless they have the hearty co-operation of the church. If the church supports them, they can make things go without a pastor. Our deacons are all Baptist and stand square on moral issues. They are four-square men.

## MOTIONS AND RESOLUTIONS PASSED BY THE CHURCH

Loray Baptist church has never passed many resolutions, and some of those passed have been rescinded. We have gone through the books carefully and do not find any but the following:

1. The church will not grant a letter of dismission to any member of this church who has not paid something to some object in the church within thirty days previous to the time the letter is called for, except in cases of sickness. This resolution was passed May 11, 1910.

2. Be it therefore resolved: That this church in conference at the proper time, elect annually the Sunday school superintendent, secretary and treasurer in the following manner: The Board of Deacons, the Sunday school teachers, and the pastor of the church shall meet together one week, or longer, before said conference and agree on, and nominate to the church conference one name for each of the above offices, the officers to serve one year. Should a nominee fail to be elected, or a vacancy occur, said rule of election shall apply. That the teachers of the Sunday school shall be appointed by the superintendent with the consent of the pastor of the church, except that the organized adult classes be allowed to elect officers and teachers; provided such officers and teachers—except committees—are members of this church.

The above resolution has been observed very closely since the present pastor took charge. He did not know that it was on the church books until he began this history, but is delighted to know that this church is modern enough in its management to have such a resolution on its books. The above resolution was passed July 1, 1914.

3. The following resolution was passed concerning the granting of church letters:

Whereas, members of this Baptist church who move away and neglect to secure letters of dismission and thereby drift into indifference and neglect, and finally exclusion from the church. Therefore, be it resolved: That members of this church are requested to procure letter when moving to other communities. That

any member failing to do so, being excluded, or dropped from the roll, shall not be granted a letter in full fellowship except upon making a contribution to the church and a proper confession for neglect.

The above resolution was adopted July 1, 1914. The above resolution has not been observed. We do not see anything wrong with it, but, like many of our resolutions, it is hard to observe it all the time. So many exceptions have to be made that it is really best to let the circumstances govern the action of the church. You just cannot follow any rule too rigidly when it comes to the handling of members in a church. There is so much difference in folks. Some can be handled almost any way, while others can not be handled but one way.

4. The following resolution was passed by the church concerning entertainments in the church:

Resolved, That no Sunday school class, or other party, shall have any entertainment, ice cream supper, or anything in connection with or for the benefit of the church without first consulting the pastor.

The above resolution was adopted March 31, 1915.

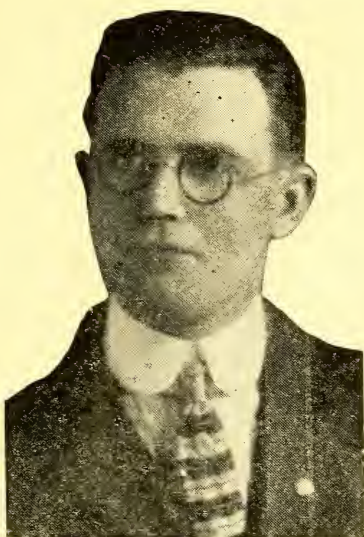
We trust that the above resolution may be closely observed. There is nothing more detrimental to the spiritual development of a church than this habitual habit of having suppers in a church. They never bring good. The apostle Paul said for us not to go to the house of God just to eat and drink.

5. The following resolution was passed by the church November 8, 1922:

Resolved, That all members guilty of drunkenness must appear before the church in person and acknowledge the same if they wish the church to forgive them. If they do not come before the church, they shall stand excluded.

The reason this resolution was passed was because of the fact that numbers had been getting drunk and were giving the church untold trouble. This resolution puts the burden on the individual who gets drunk.

We trust that every member will read these resolutions carefully.



R. F. LITTLEJOHN  
Chorister

## LORAY'S GREATEST VICTORY

When the present pastor took charge of Loray church, there was quite a debt against it. The parsonage had not been built but one year and other improvements had been made on the church house. These improvements were all made when things were at their highest because of the recent war. Lumber, brick, cement, lime, hardware, and everything used in the construction of a house were at the highest pitch possible. This made it hard for a church to make any kind of material improvement without going into debt. Loray needed a parsonage and everything else it did, but was not able to pay for these improvements, or at least it did not pay for them, and when the present pastor took hold, he found it about four thousand dollars in debt. This was carried by the banks. These notes soon became due. What had to be done? Why they must be paid, or renewed. The church could not pay them at this time, so they had to be renewed. They soon were due again, and again they were renewed. The pastor soon became tired of this kind of thing, so he made an effort to pay off one of the notes. By much effort he raised the majority of the note, and one of the deacons, Brother C. T. Hawkins, loaned the church eight hundred dollars to pay the remainder of the note. This note came due during the fall of 1922. Another note for thirteen hundred and sixty-three dollars also came due during the fall. The deacons decided that something must be done to get this debt of two thousand dollars off the church. The pastor tried his best to get the amount subscribed in weekly installments, but failed. He then brought the matter up in another deacon's meeting, and Brother J. C. Smith suggested that we divide the debt into fifty-dollar shares. His suggestion met the hearty approval of the board of deacons. The pastor had some stock certificates printed. He presented them to the church Sunday, January 7, 1923, and many of the members took them and went to work. Within a week's time the most of the debt was arranged for, and the money was fast being collected. Nearly every department in the Loray mills took a share of



stock in the debt, and all of the other mills where the members of Loray church work did their best to cancel the debt at the time set for its cancellation, which was the first Sunday in February. The W. M. S., the Intermediate and Senior B. Y. P. U.'s and all of the other organizations took shares in this noble movement to rid the church of its burdensome debt.

Some of the most heroic work was done to clear this up that we have ever seen anywhere. The Intermediate B. Y. P. U. took one half share on the start, but after one week of earnest work, their leader decided to take three shares, and before two weeks of the campaign were gone, she had the most of them paid. No more heroic work could have been done.

The next noticeable thing done during this campaign was by the W. M. S. The pastor asked the ladies to take one-half a share for each circle of the W. M. S. The ladies have six circles and every one of them took one share except one. They did all they could to help pay the debt. They collected money from every member they had, they held a banquet on Saturday evening, January 29th, the Trenton women sold sandwiches every morning and evening for several days, they quilted, and — well, they did any legitimate thing they could to get the money. The pastor will never forget the noble, earnest work done by the ladies to help in the time of such distress.

The Berean class stood by the movement like a stone wall. Many of the boys took shares in the first campaign, but they voted two more shares for the class, and the admirable thing about it was that they paid most of it immediately. This noble class has stood by the pastor all of the time as he has undertaken different things for the advancement of the cause.

The deacons stood by the pastor in this movement. They worked, they paid all they could, and supported the movement to a man. They meant to get rid of the debt at the appointed time. When men get set on a thing like this it is sure to come to pass.

Many of our merchants worked hard to get rid of the debt. Nearly all of them took shares, or helped to raise the money. Ralph Blanton

and W. P. Gilliam took one afternoon off and canvassed to wholesale men and got more than two shares.

No more persistent work was ever done by any church than was done by Loray in the campaign for the liquidation of the notes against it. The most thrilling sight in the whole affair was the last day of the campaign when the pastor had asked the treasurer to stay at Brother Settemyer's store from one o'clock in the afternoon of February the third until four for the purpose of receiving the amounts due on the certificates. More than eight hundred dollars were still due on them, but the brethren and sisters came forward with their pledges and the amounts they had raised, which were more than the amount of the debt. Before Brother Grigg came to the store, several were there awaiting his arrival so that they might keep up the enthusiasm of the campaign. They kept coming all of the afternoon until it was evident that we were going over the top with our collections. As soon as the pastor saw that we were safe, he had the treasurer to go to the bank and get the note. When the note was safe in the hands of the church, he went to the church and put out a bulletin board that had on it, "Victory, victory, the notes are going to be burned tomorrow."

The whole town seemed to rejoice over the victory we won. No more heroic thing had ever been done by a church in this country. Within four weeks over two thousand dollars had been paid into the treasury of the church. It was done by the hearty cooperation of every member of the church, or the most of them. If any failed, they were ashamed to confess it.

The most notable day we have ever had at Loray was the first Sunday in February. This was the day set apart for the burning of the notes. All preparation had been made for the occasion. Prof. C. P. Gardner had written a song to be sung if we raised the amount due on the notes, and other things had been prepared for this occasion. The people had arranged to be with us to see that the work was well done. The only thing that hindered any at all was rain. It was a real dreary day but this did not



keep the people away from church. An enormous crowd was present to see the notes go up in ashes. The three highest in the race were the Missionary Society, the Intermediate B. Y. P. U. and the Berean Class. The Missionary Society collected \$382.95, the Intermediate B. Y. P. U. raised \$152.00, and the Berean Class gave \$100.00. The pastor had announced that the three who went the highest in this campaign would burn the notes. The above three being the highest had the pleasure of burning all of them. Mrs. D. A. Grigg was selected by the Missionary Society to burn the note assigned to it; Mrs. Walter Jolly, the leader of the Intermediate B. Y. P. U., was selected to burn the one assigned to it, and Brother S. L. Smith was selected by the Berean Class to burn the one assigned to it. The service began promptly at eleven o'clock. Three songs were sung as usual, then the pastor asked the three appointed to burn the notes to come to the platform. So they came forward at once, and while the congregation sang "Praise God from Whom All Blessings Flow," the matches were put to the notes and soon they went up in ashes never to trouble Loray Baptist church any more. After the notes were burned, a male quartette was sung by R. F. Littlejohn, L. J. Waldrop, W. A. Martin and C. P. Gardner. We have never heard them sing better in our lives. They had never sung the song before, but you could not tell that they had not. They opened up their souls for this song and did the best we had ever heard them do. The pastor then preached a sermon on "The Church of God." The Lord's Supper was observed at the close of the service. Hundreds were present for all of the service, and we are sure will never forget this day.

The following was the song sung by the male quartette:

We have won a glorious victory for Loray Church;  
Everybody gave a little, didn't hurt them much.  
Each department set their heads to reach a certain goal,  
Paid the debt. Let Hallelujahs roll.

#### CHORUS:

Let the Hallelujahs roll, let the Hallelujahs roll;

Oh! the debt is paid in full and we have reached the happy goal.

Let the Hallelujahs roll, let the Hallelujahs roll;

We'll forward go in His great Name, let Hallelujahs roll.

People said we couldn't do it, but we did, you see;

And the notes are burned to cinders and from debt we're free.

And we thought we couldn't do it, for to save our soul;

But we did; let Hallelujahs roll.

The following are those who took shares of stock and those who paid on the debt:

Intermediate B. Y. P. U. -----	\$152.00
C. P. Gardner -----	25.00
W. P. Gilliam -----	50.00
Gilliam & Corn -----	50.00
E. C. Torrence -----	50.00
L. J. Waldrop -----	50.00
Joseph L. Alexander -----	50.00
D. W. Blanton & Sons -----	60.00
Berean Class -----	100.00
D. A. Grigg -----	50.00
R. F. Littlejohn -----	50.00
V. M. Sheppard -----	50.00
Will Long -----	50.00
Lee Corn -----	25.00
Rev. C. J. Black -----	51.00
D. V. Vaughn -----	25.00
J. Mack Jenkins -----	25.00
G. H. Moore -----	25.00
J. M. Lynch -----	25.00
G. T. Settlemyer -----	50.00
J. C. Smith -----	50.00
J. C. Morton -----	50.00
G. W. Stockton -----	50.00
John E. Davis -----	25.00
Mrs. M. T. Massagee -----	50.00
M. T. Massagee -----	25.00
D. B. Farnsworth -----	25.00
Twisting Department -----	50.00
Weaving Department -----	50.00
Mrs. J. J. Lynn -----	2.50
Anabel McFadden -----	25.00
Willing Workers Class -----	1.16
E. W. Hicks -----	1.00
Mrs. S. A. Waldrop -----	.25
Rossie Crook -----	4.15
W. M. Ledford -----	16.00
W. H. Dilling -----	25.00

Section "A." B. Y. P. U. -----	50.00
Women's Missionary Society -----	76.00
Circle No. 1 -----	90.75
Circle No. 2 -----	56.25
Circle No. 3 -----	67.50
Circle No. 4 -----	25.00
Circle No. 5 -----	17.20
Circle No. 6 -----	50.25
Jacob L. Alexander -----	50.00
R. C. Blanton -----	50.00
R. F. Norman -----	32.75
Barbee & Parker -----	50.00
J. A. Gordon -----	5.00
E. L. Quinn -----	50.00
Bradshaw & Fisher -----	50.00
M. H. McLendon -----	50.00
J. V. Green -----	50.00
Spinning Department -----	15.00

There was \$13.20 unaccounted for in this collection. We wish that we might be able to give the name of the contributor in this account, but we cannot.

The collection amounted to \$2,304.08; the notes, interest and all amounted to \$2,062.80. Subtracting this from the amount raised we have \$241.28 left.

## THE CHURCH'S OPPORTUNITY

We do not believe that there is a church in North Carolina that has a greater opportunity than Loray. Several things make this statement true. In the first place she has more people to handle than any church we know of unless it is Kannapolis, and we do not believe that this one had more than two thirds as many as we have. We have about ten thousand people in our section of the city with no Baptist church to look after them but Loray. About eighty per cent of this population is Baptist. True, many of them do not belong to Loray, and some of them do not belong to a Baptist church anywhere, but they are Baptist inclined. If they were to join anywhere, they would join Loray. Many of them attend Sunday school and church at Loray. When they need a preacher, they always call on the pastor of Loray church. Now, with this enormous population and the sentiment we have to back our work, can you not see the wonderful opportunity we have as a church? But this is not all; we have seven other mills to draw from besides the Loray, and the Loray is moving their New England mills here just as fast as they can. They have built four stories to the west end of the large building, and we understand that they are going to add two more as soon as weather conditions will permit. This will require many more hands, and then when they build for greater works, what will our church have to do? We have a large building now, but what will it take when we get fifteen, or possibly twenty thousand people here? We are going to have the most wonderful chance any church has ever had. We hope to be able to take care of whatever we have to contend with, and if we have twenty thousand people about us, we want at least two thousand members in our church. Let us awake to the situation and get ready for any emergency.

The second thing we wish to mention in the way of an unparalleled opportunity is the wonderful sympathy we have. Nearly all of the mills are in perfect harmony with us, and especially is this true on the part of the Loray. Ever since the present pastor has been on the field,

this mill company has been doing all it could to help him put the task over. They have built additions for him, they have spoken encouraging things to him, they have given him money to build with, and they have furnished material for the different things he has had to build. They have enabled him to do many things he could not have done but for their support. Mr. J. H. Separk, who has large interests in the Parkdale, Gray and the Arlington, Mr. Dixon, of the Trenton, Mr. Clyde Armstrong, who has interest in the Mutual, and others have done much toward helping to make the church a success. We have the good will of all of the best folks in Gastonia. Loray is almost solid for us, and the country round about us is favorable to our work. We see no reason why we cannot make a success of this work since we have this wonderful opportunity.

Another thing that gives us a most wonderful opportunity is the force we have to work with. We have numbers of fine, energetic young folks who are willing to do anything they can to make the work a success. We are now giving lectures on the Sunday School Normal Manual at our Wednesday evening services. These lectures are being attended by many of our young people. We have a Bible Class on Thursday evenings. This is largely attended by our young folks. This shows us that they are very much interested. We have prayer meetings and other young people's meetings every week. All of these are well attended. With a force ready for work like we have there is no telling what we may be able to accomplish in the future.

With the largest membership in the Gaston County Baptist Association, with the largest Sunday school in the State, with the most wide-awake B. Y. P. U. and one of the best W. M. S., we feel that nothing but victory can await us. All we need to do to make this the most wonderful church in the South is for us to keep humble and so submit ourselves to the Lord that he may lead us. With the opportunity we have and the Master opening up greater day by day, what ought we to do? Let God our Father answer this question by leading us to do all that he would have us to undertake.



## A FINAL WORD

We have done what we could to give a brief account of the many things Loray Baptist church has done for the past seventeen years, but we know many things have been overlooked, and many have not been related to us so that we could write them in this short story, but we have done the very best we could with what we had to work from. We send this little book forth hoping that it may inspire others who follow us to do something much greater. We have not done all that can be done, but we have made an honest beginning. We have tried to lay the foundation for something worth while. Loray is a worthy church with a splendid record, and now since this little story has been written, we hope that every member may feel that he, or she, as the case may be, is individually responsible for the future of this church. Let us all work like we were expecting the Master to come any day. Let us hold fast the faith delivered to the saints of old. Let us not deviate one inch from the Old Landmarks of the Fathers, but let us stand to the doctrines of the New Testament to the finish. If heresies come, let us not be moved by them, but let us hold fast a good profession in the midst of all kinds of doctrines. The time has come when people will not endure sound doctrine, but let us not be so conformed to this world that we cannot stand for the true and right thing, but let us earnestly contend for that which is right. Loray Baptist church stands for a regenerated church membership, believers baptism, immersion for baptism, restricted communion, New Testament evangelism, the whole gospel for the whole world, old time New Testament fellowship, an open Bible for all of the people, and a helping hand for the poor and needy. These things are the teachings of the New Testament if we understand what it means to teach. We do not want to go beyond what it teaches. If any one reading these lines desires to join in with a bunch of New Testament Christians who stand for the things mentioned above, Loray has a place for you. We have a helping hand for you if you wish to do



what the Lord commands, but we do not have fellowship for any one who tries to get rid of the plain teachings of our Lord and Master.

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You've read the third of Matthew, go read it through again;  
You'll find not one baptized, but did repentance bring;  
If you believe in Jesus, then be immersed like him,  
As long as you neglect it, it is to you a sin.

Philip was a preacher, as we do understand,  
He join'd the eunuch's chariot, it was the Lord's command,  
Opened to him the Scriptures, the eunuch did believe,  
Straitway he was baptized, as we do plainly read.

This ordinance of Jesus will stand forever strong,  
There's none can turn it, tho' they've endeavor'd long,  
When the antichristian powers will sink forevermore.  
For Jesus and his kingdom will stand forever sure,

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[Since going to press with this little book, we have had the last dollar pledged in the church debt campaign arranged for. When we printed the list, but fifteen dollars had been paid by the Spinning Department of the Loray Mills. Since then the remainder of the share this room took has been taken up. We are glad we can say that every cent pledged was paid.]









